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AFRICAN COLONIZATION.*

We meet to-night to hear the Fifty-Ninth Annual Report of the American Colonization Society. The intensest interest attaches to the occasion, because of the great difficulties which threaten the work of the Society. The years which have passed have brought their burden of duty, of care, and of blessing; and we doubt not that the same Divine Providence which has watched over the cradle of the enterprise will ever guard and guide it in the struggles of its youthful manhood. The war-cloud which so often burst in its fury upon the old monarchies of Europe has cast its portentous shadow upon the rising Republic of Liberia. The hand which guides the star over the dark cloud-rifts, and keeps it burning as a beacon to the mariner, will not suffer to expire that light which, on the distant Coast of Africa, has cheered and blessed so many thousands. Our trust is in God, and hence we first of all invoke His blessing and support. We pray that He would stay the tide of blood and send peace and good-will to shine on that scene of insurgent strife and bitter conflict.

Shall we not, like the patriot orator of the American Revolution, assure our hearts to-night, as he did then, when he said; "Three millions of people armed in the holy cause of liberty are invincible by any power. Besides, sir, a just God presides over the destiny of nations and He will raise up men to fight for us." The assurance gains strength, especially when we remember *the spirit and the object* which mark the effort of this Society and of that Republic. There was no array of contending authorities in the founding of this enterprise. There was no established government, whose yoke was to be broken: no prejudices and rights which were assailed and disputed. It was as when the land was given to the Father of the Jewish race, to choose where he would settle. Planting this colony

*An Address delivered before the AMERICAN COLONIZATION SOCIETY, in Washington, D. C., January 18, 1876, by Rev. Julius E. Grammer, D. D., of Baltimore.

upon the virgin dry soil, it was a root out of a ground. Watered by the tears of sympathetic charity and nurtured by the hand of patient toil, it has grown to prove that it is a tree of the Lord's planting. It sprang from the germ of generous philanthropy. It was the outgrowth of a benevolence and love which, like that of St. Paul for the Jews, found its expression in his words; "my heart's desire and prayer to God for Israel is, that they may be saved." Rescue, release, redemption, were the objects in view in founding Liberia; in launching the sacred argosy of the American Colonization cause. No armed soldiery confronted the rude people of that heathen shore; no menacing fleets were sent to strike terror to their hearts or conquer them by the weapons of a carnal warfare. The ship which bore Mills and Burgess, in 1817, was sent upon an errand not of conquest or invasion, but "to find and procure a location where a colony in Africa might be planted."

The motives which have governed the friends and patrons of the cause, from its beginning, have been such as are worthy of the most enlightened statesmanship and the purest Christian philanthropy. We can never too often repeat the words of Mr. Clay, its most eloquent advocate, who said, "There is a peculiar, a moral fitness in restoring the free people of color to the land of their fathers. And if, instead of the evils and sufferings which we have been the innocent cause of inflicting upon the inhabitants of Africa, we can transmit to her the blessings of our arts, our civilization, and our religion, may we not hope that America will extinguish a great portion of that moral debt which she has contracted to that unfortunate continent?" The same sentiment is enforced by all the appeals of experienced statesmen, learned divines, and persuasive orators; the leading thought in the minds of Finley and Alexander, of Caldwell and Mercer, and of the most prominent men of the country, such as Monroe, and Clay, and Webster, was to devise some scheme by which this enslaved race might be educated in the principles of self-government and furnished with a home and country where their spirit and life might be blessed with the presence of Liberty and Religion. Can we doubt, then, that whatever obstacles or difficulties may for the time impede or embarrass the effort, that it will eventually be crowned with success?

We have much to be thankful for. There is our heritage of names which have adorned the annals of this Society, and given its history a lustre of imperishable beauty. Around it have gathered the men who have been wise master-builders in the State and in the Church, and they have contributed to its treasury of their learning, their eloquence, and their wealth. Surely, it cannot be that such men whom we have named and those who still survive to plead this cause, have been

mistaken. It cannot be that they were led away by a delusion, or a visionary fancy. They were not zealots or dupes. They spake in truth and soberness when they arose to say that this was "a great National object, and ought to be supported by the National purse," and that "there ought to be a National atonement for the wrongs and injuries which Africa had received." And certainly God will approve the motives and aims of all who cherish and further such an object.

We have to be *thankful for the success* which has crowned the effort. It is not indeed as great as we could desire, but we are not to despise "the day of small things." Contrast the present with the past. Think of the time when this Society began its work. Then the slave-trade was followed on that Western Coast as it is now on the Eastern. Now six hundred miles of this Coast of Liberia has been redeemed from that fearful traffic. We see now the flag of a free Republic floating over more than twenty thousand freemen, who are entrusted with the liberty, the laws, and the religious privileges of the most enlightened nation. We see that flag respected and recognized by the treaties of Great Britain, and America, and other Powers. We see the cheering spectacle of a Christian Republic, with its President and Legislature, its courts of justice, its schools and endowed college, its missionaries and ministers of Christ, heralding "the old, old story" of the Gospel; we see all the appliances and agencies of an increasing and fast-maturing civilization.

The young Republic has caught the spirit of her mother in America. The sea is vexed by the keels of her commerce, amounting in exports to several hundred thousand dollars. The press is multiplying as with the gift of tongues the messages and the means of knowledge. Public schools are opened and all the incentives furnished for the highest and best forms of human effort. "The school-master is abroad" there, and who shall limit his influence? We look at New England to-day with its libraries, universities, and fountains of sacred and classic literature, and behold a spectacle which may well challenge comparison with any in the world. The colony of Plymouth declared: "Forasmuch as the maintenance of good literature doth much tend to the advancement of the weal and flourishing state of societies and republics, this court doth therefore aver, that in whatever township in this government, consisting of fifty families or upwards, any meek man shall be obtained to teach a grammar school, such township shall allow at least twelve pounds, to be raised by rate on all the inhabitants." And why may we not hope for the same results with the qualifications only, which God's providence shall impose?

Soon the steam train will send the echo of this advancing civ-

ilization along the St. Paul's river and into the interior. Already publications in Arabic have been sent there and received friendly response. The contrast which is afforded by the experiment of only a quarter of a century, in the history of that Republic is amazing and glorious. The forests, which echoed with the war-cry of savages, and the roaring of fierce beasts of prey, have given place to the smiling fields where grow the most luxuriant and beautiful fruits, and where are heard the sounds of the church-going bells and the songs of pious worshipers. Thriving towns and villages dot the scene. The air rings with the voices of happy laborers, and the signals of well-regulated industry. As we hold the picture before us of happy homes and a free people, animated by the love of progress and advancement in all the elements of real prosperity, we may exclaim: "It is the Lord's doing, and it is marvellous in our eyes." It is easy to find fault and start objections, but who can dare to say, in view of what has been done and is now seen on that Coast as the result of this effort, that it is a failure? Indeed, it is wonderful that the reverses have not been greater and the discouragements more forbidding. When the work was begun here, there were no such barriers to success, a few tribes of savages contested the field; but in Africa there were superstitions and idolatries as ancient as the race, and a vast population of surrounding heathen.

The opinion of some persons is that there is no longer any necessity for this Society; that when slavery ended here its work was finished; and that it now becomes it to close its doors and hang out the badge of its funeral, as the result of the emancipation of four millions of enslaved Africans in the United States. But they who so object and reason surely err greatly. It never was the object of this Society to attain the emancipation of the slave *here*. There was nothing revolutionary of the law, or disruptive of the covenant, by which that dreadful evil was maintained here. It seeks (and never has sought anything else) but to colonize the free blacks of this country in Africa. It seeks by the aid of the philanthropist and the Christian, and as the Government and the States may aid, to furnish, all who are willing, the means to find a home, a country, a destiny and future of usefulness such as they have never had. Said the lamented and devoted Ashmun: "Never perhaps, in the history of man, has an object, affording equal scope for the exercise of Christian benevolence, been found capable of engaging in its support such a compass and variety of powerful motives as that of the American Colonization Society."* And so far from occasioning any disaffection in the spirit or any intermission in the labor of the Society,

*See Life, p. 61.

the emancipation of the slave seems to be the signal intervention of Providence in its aid. By that wonderful event, accomplished at a cost of blood and treasure which can scarcely be told, we are compelled to meet the claims of the colored man as never before. It is a problem which the wisest and holiest of the Nation must study and solve. Slavery seemed to stand like an armed guard at every avenue of approach for this work of colonizing, educating, and redeeming the race. But that stern sentinel is dead, and a wide and effectual door is opened. The chains are broken, and bitter indeed will be the reproach of that people, and blasting the awful condemnation upon us, if it be said that the last state of the African here was worse than the first. To save the Nation from that shame; to acquit the social conscience; to bless and ennoble the colored man, this Society, inspired by the spirit of a true missionary zeal, and yearning to extend to him the liberty, the civilization, and the Christianity of America, pursues its work. To use the language of Ashmun, "the beneficial consequences of its success gradually unfold to the mind, on a rational investigation of its nature, and may be traced up to the highest pitch of moral magnificence."*

And if any one is not fully persuaded in his own mind as to the claims of this cause, let him ask himself, "*what shall be done with the African in America?*" It is clear that he can never live here, as the Celt and the German, marrying and intermarrying with the Saxon. God has ordered the existence of separate races, and He seems to have written it upon the heart of the American, as He did in the laws of the Jews, that, as to this colored race, "thou shalt not take to thyself a wife of the daughters of Ham." The result of the emancipation here, and a very happy one we think, is, that there are fewer mulattoes; and the race in becoming purer in life are becoming darker in complexion—I might say, in being freed, they are being naturalized. Liberty has tended to separate them more and more distinctly in race, in idiosyncrasy, and in destiny. It commends itself to the social conscience; it is in accordance with the historic analogies of the Castilians and the Moors; of the Brahmins and the Chinese; of the Egyptians and the Jews; and it is suggested to us by the experience of all successful colonization and missionary enterprise, that the African should have his own schools and teachers; his own churches and ministers; his own country, liberty, literature, laws, and religion, as they are peculiar to every civilized and Christian nation upon the globe.

It has not been the policy of our Government to establish

* See Life, p. 61.

colonial dependencies, and the Society does not seek to alter it. But is it not reasonable to hope that the people, who owe such a debt to Africa; who have with other nations so wronged her, would, at least, see that she is protected under the treaties of the Liberian Republic; and, in the name of common justice, in those rights of trade, of self-government, and of peaceful industry which will advance the general weal of her people and contribute to the common good of mankind? Greece planted her colonies for defense and as a measure of self-preservation against the dangers of overgrown populations. Rome filled the world with her colonial settlements that she might have military strongholds, and extend her dominion from India to Britain. England has swollen her treasury with the revenues of her rich colonies and her commerce, which circles the globe. And would it not be worthy this great Republic to guarantee at least a Protectorate to Liberia, with the sole object of perpetuating the blessings of constitutional liberty and the saving benefits of the Christian religion? Could not this Government, to use the language of Professor Crummell, extend "those monetary helps and assistances, and that naval guardianship, which would enable (them) us to commence a greater work of interior civilization, by the means of roads, model farms, and manual-labor schools, with the definite condition that (our) their internal economy and (our) their full natural functions should remain intact and undisturbed?"*

William Pitt said: "We may live to behold the natives of Africa engaged in the calm occupation of industry and in the pursuit of a just and legitimate commerce; we may behold the beams of science and philosophy breaking in upon their land, which at some happier period, in still later times, may blaze with full lustre, and joining that influence to that of pure religion, may illuminate and invigorate the most distant extremes of that immense continent."

Shall not America contribute towards the fulfillment of so glorious a prediction? Shall not our commerce become the ally of our religion and open the way for the more rapid extension of that kingdom which is righteousness and peace?

The indications of Providence are surely a guide to us in this effort. Baker and Livingstone and Stanley have rendered a service in their explorations of that continent which are among the most valuable aids to modern discovery. They reveal the resources of the undeveloped soil and the treasures of a commerce, which, if rightly employed, would more than repay any expenditure made for colonization.

Besides, the history of the Republic of Liberia presents a

* Address of Rev. A. Crummell, 1870, p. 9.

striking contrast to the failures in Spain, and even France, in their attempt at a similar form of government. These civilized powers have become so fixed in the associations and forms of monarchical rule, that it seems almost impossible for them to attain any other permanent government. The absolutisms of the past have unfitted them for the experiment which they are seeking to accomplish in a moment. A Republic must grow, and cannot be made. It must grow out of the exigencies and circumstances of a people. It must rest upon the ground-work of History. And it would be contrary to all analogy and to the plainest principles of political economy to expect ever to see such a government as ours in the midst of Europe. The Swiss Commonwealth has *the basis* of free local institutions. She has an ancient ground-work. The superstructure grew from the elements which were formed in the local institutions. The form of the executive is republican because the daily life of the people is republican. France has broken with the past, and upon her falls the work of reconstruction. In Liberia we see transplanted the principles of a free government, among a people who have lived here before they were colonized, and so have been partially educated in such principles. The Hindoo and Chinaman know nothing of representative institutions, and it would be indeed a difficult task to engraft them upon their despotisms. But the African colonist is prepared to receive those laws, under which he and his ancestors have lived and been protected. Surely such a consideration is not to be overlooked, and the advantages of the associations and history of the past must give us encouragement and hope for success, in this noble enterprise.

What a glorious prophecy was that, which the great statesman of Massachusetts conceived to fill the minds of the Plymouth Fathers: "If God prosper us," might have been their language, "we shall here begin a work which shall last for ages; we shall plant here a new society, in the principles of the fullest liberty and the purest religion; we shall fill this region of the great continent which stretches almost from pole to pole with civilization and Christianity; the temples of the true God shall rise where now ascends the smoke of idolatrous sacrifice; fields and gardens, the flowers of summer and the waving and golden harvest of autumn shall spread over a thousand hills, and stretch along a thousand valleys, never yet since the creation reclaimed to the use of civilized man. We shall whiten the Coast with the canvas of a prosperous commerce; we shall stud the long and winding shore with a hundred cities. That which we sow in weakness shall be raised in strength. From our sincere but houseless worship, there shall spring splendid temples to record God's goodness;

from the simplicity of our social union there shall arise wise and politic constitutions of government, full of the liberty which we ourselves bring and breathe; from our zeal for learning, institutions shall spring which shall scatter the light of knowledge throughout the land, and, in time, paying back where they have borrowed, shall contribute their part to the great aggregate of human knowledge; and our descendants, through all generations, shall look back to this spot and to this hour with unabated affection and regard.”*

Why may we not hope the same for Africa? Changes as great have occurred in the very heart of heathen empires. Indeed all the civilization and Christianity which have marked the progress and crowned the life of the human family, have grown out of elements, as rude and forbidding as any which confront us in distant Africa.

The Christian, especially, should be the friend and patron of this cause. It seeks to speed the fulfillment of the prophecy, that “Ethiopia shall soon stretch out her hands unto God.” It is the quiet ally and herald of the Gospel. The prime object which it sets before the Christians of America is to redeem a people enslaved by sin and deluded by superstition. Little can be expected from the effort, if it be regarded, merely, as a political scheme, apart from any sense of obligation to God and sympathy for the souls of men. The Bible is the fountain of all true national strength and healing. It sweetens the streams of life and converts Marahs into Elims. And it would be, indeed, deplorable, if in the great effort of colonization, only the arts, sciences, and commerce should be advanced; and the people still exhibit the mark of heathen debasement and a refined sensuality.

Nothing but Christianity can preserve that Republic from the taint of the surrounding heathenism. What the Church Missionary Society of England did for Sierra Leone, we are bound to do for Liberia. By the same generous nurture, it will grow strong; its schools will multiply; its religion will be like the leaven in the lump; and spread over the surrounding mass of ignorance and superstition, as when the mists melt before the rising sun. We are bound to aid this cause. The examples of our brothers call to us in voices which are too sacred to be disregarded. Our own Messenger, Minor, and the lamented Hoffman have laid down their lives there. And shall we suffer the precious sacrifices which have been made to redeem and Christianize Africa to be as water spilt upon the ground? Shall they not rather prove the seed of a glorious harvest of redeemed immortal souls?

* Webster's Works, vol. 1, pp. 10, 11.

We are bound by the sacred trust which God has given us. The millions on that distant Coast cry to us, "Come over and help us." We appeal to you, to-night, to remember that race, to which, of all others, America owes the most solemn responsibilities.

NORTH AMERICA AND AFRICA.

BY DR. JOHN F. FOARD.

These two grand divisions of the Eastern and Western Hemispheres, with their millions of acres of productive lands, variety of climate, valuable products, and hundreds of millions of human beings, must, in due time, become most important fields of operation, under God, in the civilization and evangelization of the world. The one situated north of the Equator, between the Atlantic and Pacific oceans, and extending towards the North Pole, containing extensive ranges of mountains, expansive lakes, numerous rivers, and necessarily a cold country, is adapted to and is destined to be occupied by the Anglo Saxon or white race, because of its superior energy, thrift, power of endurance, and indomitable will to conquer; and this important part of the Western Hemisphere is rapidly being occupied, cultivated, and improved by this race, though other races have been in possession, or introduced, from time to time. Thus we see, in about three hundred years from the time this race of people first placed foot upon this continent, millions of acres of forest have been cleared ready for the ploughshare of the husbandman; hundreds of cities been built, numerous lakes and rivers navigated, thousands of miles of railroads and telegraph lines put in successful operation; school-houses, colleges, and universities established in every section; churches and benevolent societies scattered over this vast territory; life, energy, and progress are seen and felt in all these instruments and institutions.

In one hundred years a great Government has been formed on this continent by this people, which has grown and expanded into a nation, extending from the Atlantic to the Pacific; from the St. Lawrence to the Rio Grande; for which the history of the world affords no parallel; a matter of astonishment to ourselves and the world; and we, its occupants, can only look up and exclaim, "What hath God wrought" in our day and country!

Considering all the circumstances which have attended us, though the world is six thousand years old, there has been more accomplished in a century by our Government and people, some of whose ancestry were slaves less than three thousand years ago, and who fled from persecution in search of rest and peace, than any people in any ten centuries of the world's history. How is this to be accounted for?

Not by human wisdom or strength alone. For centuries ago man was learned in the arts and sciences to a wonderful extent, but depreciated in both until he well nigh lost all that he ever possessed. Then we must look to a higher and purer source for light to enable us to solve this problem. God's providence is in all this.

Since the first act of disobedience on the part of man and his consequent fall from his original state of purity and the likeness of his Creator, down through the entire history of the world, he has, by voluntary acts of transgression, alienated himself from his God, and brought temporal and eternal destruction upon his race. And since the great act of rebellion in building the tower of Babel, the race has been divided into different families of different languages, colors, habits, and customs, each occupying respective parts of the earth most suitable to its condition. Thus we see the white man occupying the most northern and colder countries, while the colored man has occupied the southern and warmer parts of the earth.

Africa is situated near and south of the Equator: a vast tropical country, with millions of acres of fertile and easily worked level lands along the Coast, and a salubrious mountain country with minerals in the interior, from time immemorial the home of the negro race, a country made for and peculiarly adapted to the condition, nature, and habits of that people. The wisdom and providence of God may be seen in all these divisions of the race of man; and his location, and the climate and products of the different countries for his habitation and culture.

Both the Old and New Testament Scriptures abound in passages indicating the redemption of Africa and her children. And to the intelligent Christian there are visible signs of a speedy approach of the great and eventful day when not only Africa shall be redeemed, but when the world shall be reconverted into a second Eden, and man restored to his former state of purity and favor in the eyes of his Creator. However, before this can be done, the Gospel must be carried to all nations and peoples, and Africa and her children will share in this important work. The Government of the United States of America and her people are doubtless to be instruments in the hands of God to redeem Africa. Her two hundred millions of benighted inhabitants must be enlightened by the efforts of this Christian nation, so full of resources and enterprise.

England has explored Africa, and now it is left to America to cultivate it; and the United States Government and people should be the principal instruments in its civilization and Christianization. Our earliest and most able statesmen were of this opinion. Clay, Webster, and Everett, and many of our leading politicians and others, north and south, believed this, and labored for it in the organization of the American Colonization Society and its auxiliaries, and the liberal expenditure of their time and money; the fruits of which may be seen in the establishment of the Republic of Liberia, on the Western Coast

of Africa—a Republic modeled after ours, and which has been in existence more than half a century, and is doing much to open up the “regions beyond,” preparatory to a more combined and extensive effort on the part of our Government and people. Thus a Christian nation has been formed in that far-off heathen land; has existed for fifty years; has been managed by a population recently in bondage, and is now ready to receive the four millions of recently emancipated slaves of America. England has formed a colony, Sierra Leone, north of Liberia, which is also a success. Those colonies are worked in the interest of Christianity and civilization, and are growing rapidly and extending their power and influence for good into the interior, and doubtless will do much towards giving “more light” and truth to their benighted brethren. But they need help! When we view the enormous task to be performed, and the comparatively small results accomplished, some will conclude that the work “can never be done.” Had Columbus listened to the Solomons of his day, America might now be the home and hunting ground of the wild Indian, instead of the great and growing influential Christian nation that she is; and if Fulton had not persevered in his ideas of steam navigation, contrary to the opinion of the vast majority of the intelligent people of England and America, these grand and glorious countries might to-day be traversed by horse-power and the diminutive stage coach, instead of the magnificent steamers which now plough their waters, and the convenient and luxurious palace cars that ply along their numerous railways. Columbus and Fulton are gone, but their works live to give honor to their memory and the glory to God. The Christian men who formed the Colonization Society and the Republic in Africa, most of them are gone, but their efforts still live to bless the world.

These little colonies in Africa have done well to live through the perils of infancy and youth. Now they need help to enable them to enter successfully into a state of maturity and usefulness; to open roads back into the interior, to navigate rivers, subdue the forests, open mines of gold and other minerals, ascend and cultivate mountains, and bind together in one homogenous mass the many barbarous and warlike tribes of their fatherland, and to teach them their language, civilization, and religion. To do this will require centuries, unless Government aid is afforded them.

The colored people are too poor to go unaided, and the white people are unable or unwilling to aid them, and the work of Colonization must languish as it is doing, or receive Government assistance. These people have been here in a state of pupilage, and are now ready to go hence on a great mission of mercy and usefulness. Shall they go? Pharaoh may say no! But God will say go! Our “politicians may want their votes, planters their labor, and merchants their trade;” but all these can be replaced by foreign population from the overcrowded sections of Europe; and the vast cleared fields of the south may be converted into grazing lands for herds of cattle and sheep, or

sold in small lots to thrifty immigrants, who will come and bring capital and skilled labor; and the votes, labor, and trade of the colored people will be needed in Africa. The local attachment of these people is urged by some as a reason why they will not emigrate, and consequently "Colonization is impractical" with them. This reason is to be considered worthless when we remember that almost all of them have been moving from place to place, county to county, and State to State, since they were emancipated.

Open the way for their exodus; show them the advantage to be derived by them and their posterity; give them free transportation and homes and a year's support after arriving in Africa, and it will require all the idle ships of the world to carry them as fast as they will apply for passage. The condition of those who remain here would be improved by this act. Thousands are now applying to the Colonization Society for transportation, and are refused for want of funds. This aid may be given by the Congress of the United States, without injury or damage to our remaining population.

CHRISTIAN EFFORTS IN EASTERN AFRICA.

A small volume recently published by Sir Bartle Frere, entitled "Eastern Africa as a Field for Missionary Labor," supplies, in a condensed and connected form, much valuable information concerning the country, the various tribes and nationalities inhabiting it, and the different Christian agencies established among them. We commend the book to all interested in this immense and comparatively untouched field. Starting from a point on the Red Sea opposite the town of Aden, "Eastern Africa" embraces the Coast line and interior as far south as opposite the Island of Madagascar; below this is Portuguese territory. Eastern Africa embraces the districts of the Somalis and Galla tribes on the north, the Wanika and Zambesi country, and the kingdom of Zanzibar. The population consists of four or five million of negroes, about the same number of Somalis, and eight or nine millions of Gallas. There are a few Barriars and others of Indian origin, seventy or eighty thousand Arabs and persons of Persian descent, and, lastly, a few Europeans and Americans, scattered at the principal ports.

Various languages are spoken in this extensive district, but the most useful is the Swahili; and a few books exist in it and some other native dialects. There is less opposition to the entrance of the gospel in this large district than is found in other parts of Africa. No dominant superstition stands in the way of its reception. There is little idolatry or fetish-worship such as is found on the West Coast; and there are few barbarous or unnatural rites. A childish vacancy of belief, and a materialism more or less marked, seem the general charac-

teristics of the religion (if religion it can be called) of the principal tribes. Among the Mohammedan population the influence of their own creed is on the decline.

The Roman Catholics have two flourishing mission stations in these regions. One is at Aden, and is a basis of operations for Shoa, Abyssinia, &c. It shelters the slave-children captured by British ships from vessels engaged in the slave-trade; has a school for fifty girls and thirty boys, where admirable industrial training is added to religious teaching. The expense of each child received and trained here is only five pounds per annum. The Roman Catholics have also a flourishing station at Zanzibar, with extensive premises, large schools, and seminary for training native clergy.

The Protestant Church has four missions in the same region; one founded in 1844 by the Church Missionary Society; a second commenced in 1860, under Bishop Mackenzie, by the Universities of Oxford, Cambridge, and Durham, commonly called the Universities' Mission, which has its centre at Zanzibar; a third, founded by the Methodist Free Church, whose premises are at Ribè, north of Mombasa; and last, not least, the new Livingstonia mission of the Free Church of Scotland, of whose recent departure to the shores of Lake Nyassa we have already spoken. The Established Church of Scotland is planning a fifth mission, and has selected a site opposite the Island of Madagascar; that is, to the extreme South of Eastern Africa, and near the boundary-line of the Portuguese possessions. Mr. Henderson, a practical colonist and accomplished gentleman, who accompanied the Free Church expedition, is acting as its pioneer. Recent intelligence mentions the arrival of the Livingstonia party at Cape Town, where a large and enthusiastic public meeting welcomed them, and bade them God speed.

The earliest in date of the Protestant missionary stations mentioned above is of the Church Missionary Society, founded by Dr. Krapff in 1844. Its history and present prospects are deeply interesting. Dr. Krapff had labored some years in the province of Shoa in the north. Frequent excursions which he had made among the wild and degraded tribes of the Somalis and Gallas had excited his interest in their condition. When the Abyssinian Government prohibited his continuing his labors in Shoa, he removed to Mombasa, and founded a mission station there, which was afterwards transferred to Kisulidini, some thirty miles up the estuary, as being a more healthy locality. Four others joined him, and the mission had every promise of success; but, alas! as on the Western Coast, sickness and death soon thinned out the ranks, and disappointed many hopes. One only of the missionary band, Mr. Rebmann, had strength to hold out against the climate. He remained many years at his solitary post, but in 1856 was driven, by hostile incursions, to take refuge in the Island of Mombasa; and for two years the mission seemed to be at an end. Mr. Rebmann resolved not to lose sight of its ruins, however, and

occupied his waiting-time in preparing a translation of the Holy Scriptures, hoping and trusting that the day would come when he might return to Kisulidini, and give the natives the Word of God in their own language. His desire was fulfilled; at the end of two years an invitation to return reached him from the interior; and the welcome he received proved that God had further work for His servant to do. For years Mr. Rebmann labored single-handed in this dark and desolate spot, and managed to keep alive the little spark of light which Dr. Krapff and his companions had been the means of kindling. When at last the deep interest called forth by Livingstone's last despatches and death stirred up the church at home to fresh efforts, and when Mr. Price and his party, including Livingstone's servant Jacob Wainwright, reached Kisulidini, they found the aged Rebmann, feeble and almost blind, but still the centre of a little band of native converts at the old mission premises. As we mentioned in a former number, he returned to England, soon after Mr. Price and his party reached Kisulidini, to seek advice about his sight. He has since undergone a successful operation for cataract. He expressed to the committee of the Church Missionary Society a conviction that, in spite of the small number of converts at Kisulidini, Christianity has taken root in that part of Eastern Africa. It is a singular fact, that three-fourths of the converts are not from the natives immediately around Kisulidini, or gathered by the direct labors of missionaries, but are from a tribe of Wanika, residing at a distance of thirty miles. A former Christian servant of Rebmann's who had in a fit of passion killed his wife, had been so overwhelmed with remorse for his crime, that he had fled and taken refuge among these people. There he lived in solitude and self-reproach, and yet he told what he had learned of the true God. His words awakened a desire to know more; and Mr. Price was cheered, at a moment of great depression, by the arrival of a deputation from this tribe to beg for teachers and books.

Re-enforced as this Mombasa mission now is, and provided with industrial helpers and a medical man, there is every reason to hope that it will speedily become a blessed centre of light and liberty amid the surrounding darkness and slavery.—*London Missionary News.*

ENGLISH MISSIONS TO THE AFRICAN LAKES.

Livingstone's explorations are already bearing fruit. The Presbyterians of Scotland have begun a Mission on Lake Nyassa: the English Church Missionary Society purposes to occupy the Victoria Nyanza; and the London Missionary Society is about to commence a Mission at Lake Tanganika.

Robert Arthington, Esq., whose gift of £1000 enabled the American Colonization Society to establish the flourishing settlement in Liberia bearing his name, and who was the anonymous donor of the first £5000 to the English Church Missionary Society to assist in carrying out its new work just referred to, has offered an equally munificent sum (£5000) to the London Missionary Society, to commence a Mission on Lake Tanganika.

Mr. Arthington writes: "It is much in my heart to take with you a courageous and faithful step in the moral conquest of Africa: whilst we shall, if God be with us, be instrumental in His hands in gathering out to Christ's glory and our joy many of His elect people in that Continent. You know that the Presbyterians of Scotland have taken in hand the Nyassa, and that the Church Missionary Society is likely to take in hand the Victoria Nyanza, that is, the inhabitants of their shores, for evangelization. I propose we should take in hand Lake Tanganika.

"Ujiji, the place proposed for the headquarters of this new mission, is situated on the east shore of Lake Tanganika, in a direction due west from Zanzibar, and at a direct distance of five hundred and forty geographical miles. The travelling distance between the two places is somewhat under seven hundred miles. Lake Tanganika is three hundred miles in length, by twenty in width, and its extensive shoreline affords opportunity of easy access to a multitude of people. The importance of one or more strong mission stations on such a noble inland sea cannot be overrated.

"Ujiji is built on the shore of Lake Tanganika, the waters of which stand at a height of 2,710 feet above the sea. The land at the back of the town rises to a greater height. Though in latitude 5° - 7° , in the dry season the heat is tempered by a pleasant wind from the south-east, and in the wet season by heavy rains, which fall from the first of December to the beginning of May.

"The Free Church Mission is founding Livingstonia, at the southern end of Lake Nyassa. Bishop Steere and the Universities' Mission are surveying the district at its northern end. The Church Missionary Society is about to occupy Karagué and Uganda on the Victoria Nyanza. A portion of the center is offered to the London Missionary Society. But there is abundant room for other laborers on the high central plateau.

"Apart from all general considerations of duty, the portion proposed to ourselves at Ujiji ought to have for the friends of the Society a special interest. It is peculiarly connected with Livingstone, as he was in all his early experience connected with us. His headquarters during all his last expeditions were at Ujiji. Here, in the hour of his wants and his distress, in God's loving providence, exactly at the right moment, he was found by Mr. Stanley; here his work and life

were once more made known to the world, which was watching intently for him. Most fitting will it be that the London Missionary Society shall occupy this place as a mission station, and shall make it the center of a growing system of Christian life and work and usefulness, which shall, for ages to come, be a blessing to the people whom he so dearly loved."

PEACE IN LIBERIA.

The happy intelligence of the restoration of peace in Liberia reached us a few days after the publication of our last number.

It will be remembered that the United States Steamer "Alaska," Captain A. A. Semmes, was ordered by the Navy Department to proceed from the Mediterranean to the West Coast of Africa, for the purpose of protecting American citizens and aiding in the suppression of the revolt of the Grebo tribe against the Liberian Government. The "Alaska" arrived at Monrovia, on the 5th of February last, and after receiving on board the American Minister and the President of Liberia, with his suite, proceeded to Cape Palmas, the seat of war. It appears that through the intervention of Captain Semmes, and without resort to force, a treaty of peace was signed, March 1, by the King and Chiefs of the hostile natives on the one part and the President of Liberia on the other. The following is a copy of the treaty:

Treaty of Peace between the Government of the Republic of Liberia and the following tribes, representing the G'debo Reunited Kingdom: Cape Palmas, Rocktown, Middletown, Half Graway, Whole Graway, Half Cavalla, Whole Cavalla and Fishtown.

WHEREAS, There has existed between the tribes above mentioned and the Government of the Republic of Liberia bitter feelings, which have resulted in war; and whereas, it is to the best interests of the parties aforesaid that peace and harmony should prevail: therefore, the tribes aforesaid, as represented by King Yuda Weah, Gbudi Saba, Tane Pio, Hwheye Dodo, Hemie Nwanebo, Moe Hke, Tubla Foda and Gido Nemle, chiefs of the aforesaid, of the first part, and the Government of the Republic of Liberia, as represented by his Excellency President James S. Payne, of the second part, do solemnly engage to keep the following treaty stipulations:

First. From and after the signing of this treaty, hostilities between the several tribes and the Government of Liberia shall cease, and perpetual peace shall exist.

Second. The above-named tribes fully and unequivocally, for themselves and their successors, acknowledge the supremacy of the Government of Liberia, and agree to submit to its laws.

Third. They do further agree to surrender all artillery, whether captured or purchased, all public arms and implements of war captured.

Fourth. They do further agree to withdraw, and do withdraw, from any connection with the G'debo Reunited Kingdom in a political point of view, thereby renouncing the right to form treaty stipulations with any other tribes or foreign Power except friendly contracts with tribes for the preservation of peace.

Fifth. Their fathers having sold some of the lands and ceded the others, they acknowledge that the Liberian Government owns it, according to deeds and treaty stipulations, holding it alike for the Americo-Liberians and for the native Liberians. This article grants to the natives those portions of land reserved as specified in the deeds of purchase, except where later treaty stipulations have provided otherwise.

Sixth. They hereby renew their allegiance to the Liberian Government, agreeing to submit to its laws, and disclaiming any right to wage war against any other tribe within or without the jurisdiction of Liberia except in self-defense, or to interfere with the lawful farming operations of any Liberian.

Seventh. The Liberian Government promises to give the aforesaid native tribes equal rights with other citizens, and do recommend to them the expediency of becoming citizens.

Eighth. The Liberian Government agrees to give to the aforesaid native tribes the same rights and privileges to the use of public lands as the Americo-Liberians enjoy.

Ninth. All Liberians, native and Americo-Liberians, shall have the same rights in foreign and domestic trade. Foreign trade is allowed only at ports of entry.

Tenth. A full and complete amnesty is granted for all past political offenses growing out of or resulting from the war which is settled by this treaty, except the liability to which the Liberian Government may be held by foreign nations for depredations committed upon foreign commerce.

Cape Palmas—Signed by King Yuda x Weah, Chief Charles Hodge, Weah x Nemli, George Cole.

Rock Town—Signed by Chief Gbudi x Saba, Chief Nemle x Nyobo.

Middletown—Signed by Chief Tane x Pio, Chief Ninono x Gyede.

Fishtown—Signed by Hweye x Dodo.

Half Graway—Signed by Chief Hemie x Nwanebuo (per Me Hne.)

Whole Graway—Signed by Chief Moe x Hni.

Half Cavalla—Signed by Chief Tubla x Foda, Chief Neye x Kidalbae.

Whole Cavalla—Signed by Chief Gido x Nemele, Chief Hne x Hidobo.

Signed by James S. Payne, President of the Republic of Liberia.

Signed in Harper, Cape Palmas, the first day of March, A. D. one thousand eight hundred and seventy-six, in presence of and witnessed by (Signed) A. A. Semmes, Captain United States Navy, commanding United States steamer "Alaska;" Robert P. Lisle, Paymaster United States Navy; Joseph T. Gibson, D. R. Fletcher, S. D. Ferguson, Charles Morgan,* M. P. Valentine,* Gregory T. Bedell,* John Farr.*

N. B.—Those signatures marked * were made by civilized Greboes, who witnessed the transaction; the first three names preceding are Liberians, the first two honorables, and the last a reverend. Mr. Valentine is also a reverend.

AFRICA'S DELIVERERS.

It will gratify the friends of the colored race to know that an enthusiasm for African evangelization is extending among the pupils in the Freedmen schools.

A society has recently been organized in Fisk University, Nashville, Tenn., the Constitution of which reads as follows:—

"While the Christian world is laboring to carry the light of civilization and the Bible to the dark places of the earth, we would not be idle; and since we are especially interested in Africa, we select it for our immediate field: Therefore, we, the teachers and students of Fisk University and others, unite ourselves in a society, with the following Constitution:

"Art. 1st. The name of this society shall be the Society for the Evangelization of Africa.

"Art. 2d. The members of this society pledge themselves to labor as God in His providence enables and directs them for the evangelization of Africa, and towards this end they promise to pay five cents or more per month.

"Art. 3d. The society shall hold a meeting as often as once a month for missionary addresses, essays, correspondence, or anything that may stimulate to an interest in African missions. It may hold extra meetings for prayer for missions."

It is said to be the intention of the society to issue a circular asking all colored schools throughout the South to form similar societies,

to exchange reports, and at length to hold a general conference of the societies.

The Principal of Emerson Institute, Mobile, Ala., recently wrote:

"We hold monthly missionary meetings, which are attended with great interest. At the last meeting a report of the work already done in Africa and of its present needs and relation to the educated colored people of America was given, and awakened great interest among the older students; previous to this, one of the young women had expressed a desire to become a missionary to Africa, and since then has said it was her intention to fit herself for that work. The interest is a growing one, and we feel confident that more of our students will see the need of work there, and will be glad to say 'Send me.'"

The following shows that the students in Le Moyne Normal School, Memphis, Tenn., are awake to the subject:—

"On to Africa, by way of the Southern States!" is becoming at least quite a familiar *thought*, if not a saying to many interested in foreign missions. Our students and teachers have formed the Le Moyne Missionary Society. In two or three days over \$70 was raised to be sent for the support of a native missionary worker at some point in Africa. We hope to make the amount \$100. So far all has been given by students and teachers. Several of our most promising pupils express an earnest desire and a longing to be prepared and able some day to go to their Fatherland, and carry the light of the gospel."

Much interest is reported as expressed by the students of Hampton Institute and Berea College in the evangelization of Africa. A graduate of Lincoln University desires to become a missionary in Liberia. A young man from the Richmond Institute is already laboring in Africa as a missionary.

We believe the flame will burn bright and steady, and extend to similar institutions. Recognizing the Providential call to Christianize the land of their fathers, the educated people of color will go thither "flocking like doves to their windows." Color and climate, that hinder others, will help them, and through them Africa will become a great Christian nation.

NATIONALITY THE HOPE OF THE RACE.

The American Colonization Society, at its late annual meeting, took a "new departure," by electing two colored men as vice presidents, viz: Rev. Jabez P. Campbell, D. D., of Philadelphia, Bishop

of the African Methodist Episcopal Church, and Rev. Henry M. Turner, D. D., LL. D., of Savannah, one of the most gifted divines and orators of the South.

In response to the official notification of election, Dr. Turner sent the following suggestive letter, accepting the position voluntarily and unanimously tendered him, and advocating nationality as the great hope of the freedmen of the United States and of the millions of Africa:

LETTER FROM REV. DR. HENRY M. TURNER.

SAVANNAH, GA., *January 26, 1876.*

DEAR SIR: Your letter of the 19th instant, apprising me of my election to a vice presidency of the American Colonization Society, is received. I am at loss for language to express my deep sense of the honor conferred, but accept the position with emotions of gratitude, and promise to render full service to the best of my ability.

No man, however distinguished, could feel other than proud of such recognition from an organization so world-wide renowned as the American Colonization Society, especially when it has always mustered in its ranks many of the best and most gifted statesmen, philanthropists, and divines upon which the light of heaven ever descended.

A man of my humble ability and in my circumscribed sphere would be callous to every instinct of nature and honor not to feel deeply honored in being called to associate with such eminent characters as compose the society—men who stand deservedly high by deeds of great disinterestedness and of immeasurable worth.

If it will not be considered an inopportune remark, permit me to say that I have never been a Colonizationist, as popularly understood by my people. I have always, however, believed that the founders, supporters, and directors of the society were actuated by pure impulses and Christian desires, having constantly in view the gradual abolition of slavery in the United States, and the civilization and evangelization of the millions of Africa.

Even granting the very worst alleged by its fault-finders and traducers, let the American Colonization Society be considered in the light of the work accomplished, and all must admit that it has been signally favored with rich and glorious fruits, viz: The suppression of the slave trade on the Western Coast of Africa, and the establishment in its stead of a negro nation, with schools, a college, churches, and all the

appliances of a republican government. Nor should it be forgotten that through this very society the attention of the civilized world has been called to the sad condition of a vast and outraged continent, until expedition after expedition has sought to bring to light its interior parts, and missionary societies have sent thither hundreds of men and women, bearing the torch of divine truth for its illumination and redemption.

The question naturally arises, now that slavery in this country is dead and Africa is being elevated, why continue the American Colonization Society? I answer that, in my judgment, there is more occasion for it than ever before. Every right-thinking man, who will ponder the negro question twenty-four hours, must come to the conclusion that my race cannot long remain in the land of its centuries of thralldom unless it be in a state of serfdom or ward-espionage. This I know would be revolting to its every member and to its friends. But just so long as we are a people within a people vastly our superiors in numbers, wealth, &c., having no government of our own, we shall be nothing, and be so treated by the civilized world. The negro may wax as eloquent as Demosthenes, Pitt, or any of the renowned orators of the past ages, still he will be considered a cipher until he wins distinction in manipulating and running the machinery of government. Nothing less than nationality will bring large prosperity and acknowledged manhood to us as a people.

How can we do this? Not by constantly complaining of bad treatment; by holding conventions and passing resolutions; by voting for white men for office; by serving as caterers and barbers, and by having our wives and daughters continue as washerwomen and servants to the whites. No;—a government and nationality of our own can alone cure the evils under which we now labor, and are likely yet the more to suffer in this country.

It may be asked, where can we build up a respectable government? Certainly not in the United States, perhaps not in South America, and possibly not in the West Indies. For myself, I am sure there is no region so full of promise and where the probabilities of success are so great as the land of our ancestors. That continent appears to be kept by Providence in reserve for the negro. There everything seems to be ready to raise him to deserved distinction, comfort, and wealth. Ample territory, rich in all the productions of the tropics and

many of those of the temperate zone, with coal, iron, copper, gold and diamonds, await the trained hand of civilization with capital and intelligent enterprise. And the time is near when the American people of color will seek that genial clime as the European has this Western world, and there erect the UNITED STATES OF AFRICA. Even now thousands of them freely admit that they see here no hopeful future, but are quietly staying where they are simply because they have not the means of removal. If the Colonization Society were able to send them, ship-load after ship-load might leave every month for Liberia.

There is no instance mentioned in history where an enslaved people of an alien race rose to respectability upon the same territory of their enslavement and in the presence of their enslavers, without losing their identity or individuality by amalgamation. Can any other result be hoped for the Negro in the United States? I think not.

Very truly, yours,

H. M. TURNER.

ITS IMPORTANCE NEVER GREATER.

Letters from prominent men in all parts of the country express their earnest conviction that the present and prospective importance of the American Colonization Society was never greater and more hopeful than at the present time.

The venerable President Caswell writes :

"I have long felt a great interest in the American Colonization Society, and in the forlorn condition of the many millions of the sons and daughters of Africa. Notwithstanding the thick darkness which has long brooded over Africa, I am hopeful of the future, and shall not cease to pray that God may bless the Society's endeavors and bless Africa. Looking upon what has already been nobly done, and upon what is now doing, why should we yield to the cold and heartless conviction that Africa alone is beyond the reach of the Gospel? I shall not abandon the hope that the spreading light will yet dispel the darkness from every portion of that vast continent.

"I am, yours, very truly,

ALEXIS CASWELL."

Rev. Dr. Humphrey, of Louisville, Ky., says :

"I feel an increasing conviction of the value of the Liberian Republic to the colored people of this country. Time will show all and more of its kind in that direction than I am able to point out in

words. Within the next thirty or fifty years the continent of Africa will become a wonderful field for commercial enterprise and the spread of the Gospel, and the founding of a new and peculiar Christian civilization. Indeed, we may say that Africa as it really is, with its immense possibilities, has only now begun to be "discovered," and in due time will change the face of the world, even as the discovery of this continent.

"With many wishes for the continued prosperity of the Colonization cause, I am, very truly, yours,
E. P. HUMPHREY."

CHANGE OF SENTIMENT.

As the civil and political condition of the colored population of our country becomes more settled, the more intelligent of that population see more clearly that their interest and welfare generally invite them to Liberia. An educated young colored man, in urging his request for a passage next fall, thus expresses the change in sentiment indicated:

"To speak of Africa and her claims on the Negro race was until lately almost as criminal as when Columbus asserted that he, by sailing in a westerly direction, would discover the Indies. And this by many whose motto was—the *whole wide* world for Jesus! Numbers of negroes who had risen in intelligence and in a pecuniary point of view considered it a gross insult if they were reminded of the claims that Africa had on them. I only write these things to show the manner in which Africa was viewed by not a few. Indeed, it seemed to be associated with everything that was base, mean, or contemptible. Most of this, doubtless, was owing to ignorance of the good that is going on in Liberia. Persons of fair education often did not know more of that Republic than the name, as they read it on the map. Those better informed, and especially the thoughtful, now express the wish of identifying themselves with their own people there, as they believe they must do better, at least in a social point of view; but the general cry is, "We have not the ability to remove." Oh, if the Liberian Government, or the rich friends of the poor and abject sons of Ham, would provide the opportunity, many a well-meaning mechanic, farmer, teacher, and minister would gladly embark for Liberia. I am sure the time is not far distant when the all-absorbing topic among the educated portion of the colored race will be Africa and the means of reaching her distant shores. It seems to me that it is almost impossible for an intelligent colored man to remain either in the United States or the West Indies, to breathe their tainted air, whilst he has a *whole* continent of his own, in which to freely develop his man-

hood. May those who have so cruelly wronged our fathers be touched with sympathy, and so help us, their children, to return to our ancestral home, that our brethren there, seeing our good works, may join with us to glorify our common Father in Heaven!"

OPPORTUNITIES FOR LIBERIA.

The barque "Liberia" is expected to sail from New York in July, and the barque "Jasper" from the same port in October. The friends of the Liberian settlers have now an opportunity to aid them by contributions of articles adapted for mechanical and agricultural uses, and supplies of provisions, clothing, shoes, and bedding, to make good the losses sustained by the late war at Cape Palmas, which was a war of self-defense.

The friends of African Colonization have also an opportunity to encourage and aid energetic Christian men, with missionary hearts and philanthropic views, to settle in Liberia. Any packages for the sufferers may be sent to Yates & Porterfield, 115 Wall street, New York, and cash to pay the passage of emigrants may be sent to the Treasurer of the American Colonization Society, Washington, D. C.

ANNUAL COLLECTIONS.

For a number of years, a collection has been requested in the churches on the first or succeeding Sabbath in July, to aid people of color to settle in Liberia. Among the thousands earnestly pressing for passage are ministers of the Gospel and many of their church members, men of piety and industry. As emigrants from Europe laid the foundations of the American Republic, why not our worthy freedmen bear the English language, our enlightened civilization, and the Christian religion to Africa? A great work can be done, economically and permanently, by aiding these voluntary applicants to join their brethren and kinsmen in the land of their ancestors. Let this important interest be remembered in the prayers and contributions of the friends of Africa on one of the Sabbaths in July.

TO OUR READERS

I. We have always construed very liberally our rules concerning the distribution of the AFRICAN REPOSITORY; many years of experience having taught us that, if not in one-dollar subscriptions, yet in donations to the treasury of the Society, such liberal construction is profitable. Subscribers who have failed to make a remittance for it, are respectfully requested to promptly send such an amount as they think may be due, or to make a contribution for the promotion of the Colonization cause.

II. The friends of the Society can render a service by enlarging the circulation of the REPOSITORY among the Christian and philanthropic public, and among intelligent people of color *who will read it*.

III. Desiring not to waste a single copy, and to escape, as much as possible, the tax imposed on the Society by the present postal law concerning periodicals, we again urge our request to postmasters and friends of the cause, that we may be notified, which may be done by postal card, of any case in which the REPOSITORY fails to reach the person to whom it is directed.

DEATH OF VICE-PRESIDENTS.

THE AMERICAN COLONIZATION SOCIETY has lately lost two of its Vice-Presidents by death.

THE RIGHT REV. JOHN JOHNS, D. D., who died at his home, near Alexandria, Va., April 5, spent nearly fifty-seven years in the work of the Christian ministry. He was always distinguished for his eloquence in the pulpit and for his many excellent qualities of head and heart. Bishop Johns was a frequent contributor to the treasury of the Society, and a Vice-President since January, 1872.

It has been given to very few men to leave behind them a memory at once so sweet and honorable as EX-GOVERNOR CHARLES S. OLDEN, whose death took place at Princeton, N. J., April 7. He was elected a Vice-President of the Society in January, 1873.

INTELLIGENCE FROM LIBERIA.

Letters from Monrovia mention the arrival at that port, February 21st, of the bark *Liberia* from New York with emigrants sent by the American Colonization Society. The new-comers are stated to be well and highly pleased with their new homes. Rev. Messrs. Bryant and Cartwright have settled and are preaching in Monrovia.

Touching the late war at Cape Palmas an intelligent writer remarks: "I am very happy to inform you that peace has been restored by the assistance of the United States ship *Alaska*. President Payne proceeded in her to the seat of hostilities, and after a few days' counsel with the chiefs, a treaty was concluded and signed. The Greboes, I am informed, were perfectly willing to give up the contest. The war has been very expensive to the Liberian Government, costing it probably not less than \$60,000. Our troops have been withdrawn, and President Payne arrived at his home in Monrovia on the 28th of March."

THE LIBERIAN REPUBLIC.

BY REV. JOHN K. CONVERSE.

"The scheme of the American Colonization Society was a noble conception, encircling in its wide and benevolent embrace a nation of slaves, a continent of heathen, and the future peace and quiet of our own country."—HENRY CLAY.

The American Colonization Society was organized January 1, 1817. At that period the slave trade was in active operation on the whole Northwest Coast of Africa. A report made to the British Parliament in 1819 estimated that at least 20,000 slaves were annually shipped from that region, and that half as many more were slain in the wars made by the tribes upon each other, for catching the victims. For 600 miles along that Coast, the only activities there seen were those employed in capturing and shipping the poor negroes.

AMERICAN ORIGIN OF THE SOCIETY.—The projectors and founders of the Colonization Society were some of the wisest and purest men of the country. They had at heart the best interests of the country, and the well being of the colored race in this land and in Africa. Among the active originators in the North were, Rev. Dr. Hopkins, of Newport, Rhode Island; Samuel J. Mills, Charles Marsh, Daniel Webster and Rev. Drs. Finley and Alexander, of Princeton, N. J. From the South, James Monroe, then Governor of Virginia, Bushrod Washington, Richard Bland Lee, Chief Justice Marshall, Bishop Meade, Charles Fenton Mercer, John Randolph, Elias B. Caldwell and Francis S. Key. From the West, Hon. Henry Clay, for sixteen years the President of the Society.

ENDS TO BE ACCOMPLISHED.—The founders of the Colonization Society proposed four objects which, with God's blessing, they hoped to accomplish:

I. They believed that the establishment of colonies of colored men in Africa would exert a strong influence on the system of slavery in this country, and would furnish both the OPPORTUNITY and INDUCEMENT to humane masters to emancipate their slaves. Their expectation has been fully realized. Out of the 13,000 sent to Liberia before the war, 5,057 were set free by their masters, and 344 purchased their freedom.

II. They believed that Christian colonies on that Coast would aid most effectually in suppressing the slave trade. Commodore Foote, who spent two years on that Coast, says: "These Christian colonies were one of the most important agencies for suppressing the slave trade on that Coast." Rev. Dr. Humphrey, of Kentucky, says: "The Liberia Colonies have done more to cleanse from the brow of America and Europe the leprosy of the slave trade than the combined diplomacy and naval forces of both continents had been able to accomplish." In this respect also, the hope of the founders of the Society has been realized.

III. The founders of the Society claimed that civilized colonies on the African Coast would be an absolute necessity as receptacles for recaptured slaves taken by our squadrons. Nearly six thousand were recaptured and sent to Africa. But what else could be done with them? To send them back to their old homes was impossible. If barely landed on the Coast, they would at once be seized by the pirates

and put aboard the next slave ship. What has been done in this work of humanity in this one particular is worth all the money expended by the Society to the present time. Thus, three of the purposes proposed by the friends of colonization have been accomplished.

IV. The founders of the Society believed that the settlement of Christian colonies in Liberia would most effectually open the way for spreading the gospel among the millions of interior Africa. This work is well begun. The moral lights kindled in Liberia have already sent their rays hundreds of miles into the interior. Rev. Dr. Haight, rector of Trinity church, New York, in a late address, is reported to have expressed it as his opinion that the scheme of colonization has done as much for Africa in the fifty years now past as the Puritans accomplished for the continent of America in the first half century after landing at Plymouth. As a missionary power among the 600,000 natives within the republic, it has done more; and in developing the resources of the country, it has done as much. The exports from the ports of Liberia are larger now than they were from this continent fifty years after the Puritans landed.

RESULTS OF THE HALF CENTURY'S WORK.—What do we see to-day as the result of the fifty years' work of the Society? We see the foreign and domestic slave trade and polygamy abolished on six hundred miles of the West Coast. We see there a well-regulated republic, with a constitution like our own, modelled upon our own, geographically as large as the six New England States, wisely administered by colored men. We see there some 20,000 Americo-Liberians in some forty different settlements, and 5,700 recaptives from slave ships, assimilated to Christian habits. We see there 600,000 of the native population cheerfully obedient to the laws, speaking the English language generally, and having already a civilization of a higher order than that of the masses of ancient Rome and Greece, for it is a civilization that is informed and moulded to some extent by Christianity.

OTHER FEATURES OF LIBERIA.—We have a college there, with an able faculty of liberally educated colored men, with several academies, and our New England system of district schools introduced.

The steam engine is there; the sugar mill, the coffee huller, and the printing press, that great instrument of civilization. Several newspapers are published there, edited with ability, in the various columns of which we see all the indications of a prosperous and thriving State.

But more, and better still, there are there between sixty and seventy churches, with a membership of 5,000 communicants. We are doing there the foreign missionary work, certainly as fast and effectually as it is done any where by any ecclesiastical Board, and at less than half the cost.

Why, then, should not this cause have as high a place in the sympathies and prayers and contributions of Christians as any foreign missionary organization? We owe a greater debt to the heathen of Africa than any other race—a debt that no arithmetic can compute—a debt that we shall never be able to pay—for we have inflicted on the African race unutterable wrongs; but God has now opened a way in which we may make some restitution for the injuries inflicted.

The Colonization Society has sent to Liberia, since the war, over 3,000 emigrants, and among them more than twenty colored preachers and pastors, with a large number of their church members. Three thousand applicants for passage have entered their names on the books of the Society, and are waiting and pleading earnestly for help to go with their families and churches to the home of their choice in Liberia. Among these applicants are some fourteen colored preachers and pastors.

Will not the friends of God and of humanity aid these ministers to go to the field of labor where they are so much needed? Thirty dollars sent to Wm. Coppinger, Esq., Treasurer of the American Colonization Society, Washington, D. C., will make the donor a life member of the Society, and entitle him to receive free, for life, the *African Repository*. "God loveth a cheerful giver."

ITEMS OF INTELLIGENCE.

EMBARKED FOR HOME.—Dr. John H. Roberts, educated at Lincoln University, Pa., and a graduate of the Medical Department of Howard University, Washington, D. C., left New York city, in the *Jasper*, for Monrovia, March 29th. He was born in Liberia, but has spent the last five years in the United States. His father, Dr. Henry J. Roberts, was educated at the Berkshire Medical School, in Massachusetts. His uncle, Joseph J. Roberts, was for twelve years the President of the Republic of Liberia, and another uncle, John W. Roberts, was Bishop of the Liberia Methodist Church. Dr. Roberts won many friends in this country, and bright anticipations of his future usefulness are cherished by them.

CAPTAIN ALLEN ALEXANDER —The many friends of Capt. Allen Alexander will be pained to learn of his death, which occurred at his residence in Brooklyn on the 29th

March. Capt. Alexander left a wife and three children to mourn his early death. He had for more than twenty years, in connection with the firm of Yates & Porterfield, commanded vessels in the Liberian trade; having made some thirty voyages to the Coast of Africa. He was remarkable for prudence, diligence, and fidelity in the discharge of his duties, and by kindness and courtesy toward the passengers and emigrants under his care.

"THE AFRICAN COMPANY."—We have received a circular from Cincinnati, signed by Ludlow Apjones and Rev. B. W. Arnett, setting forth reasons for the project of a company of Americans to take commercial interest in Africa. The following is quoted: "Intelligence, wealth, enterprise will command respect for a people, whether they be black or white. There is now a chance for our colored men to gain the respect and admiration not only of the whites of this country, but of all other nations. The white people of this country are anxious to make money, and the united service of the two races in money-making enterprises would do more than anything else to dissipate prejudice on both sides. Should this company be pushed to success without their aid, it will be little to the credit of the colored men of America."

LIBERIA'S LIGHT.—That Liberia is a center from which enlightenment is spreading is illustrated in the following extract from a letter written by Rev. Edward W. Blyden, dated Harrisburg, Saint Paul's River: "About three weeks ago, I made a journey of twenty miles northeast of this point, and visited a number of native towns. Most of the towns belonged to pagans—Deys and Golahs—but in every one I found a school taught by Mohammedans. I entered a town beautifully situated on a hill, with a view of passing through rapidly to reach another more distant town, but my attention was arrested by the cleanness and neatness of everything outside and within the enclosure. The chief, a man about forty years of age, had been brought up in Monrovia. He can neither read nor write, but spoke English with remarkable fluency and propriety. In one part of the town I saw Mandingo Mohammedans sitting on a mat, reading Arabic. They were so busily engaged that they did not notice me as I passed; in another part I saw females reading from a Vey manuscript; in another direction a beautiful coffee nursery met my gaze, containing about three hundred thriving plants. The chief informed me that he had, besides, some three thousand trees already set out, of which many were bearing. Here were to be seen, in this single town, results of three different influences. There was the Oriental in the Arabic cantillation on the one hand; there was the Western or Liberian, in the fluent English of the chief, and the careful husbandry and skillful culture of coffee; and there was the indigenous in the Vey recitations."

INDIA RUBBER.—A Brazilian gentleman, Senor Francisco Ferreira de Moraes, has obtained letters patent from the Liberian Government for twelve years for the manufacture of india-rubber and gutta-percha; in consideration of which he is to furnish the Liberian Government with 1,000 Snider rifles and two Gatling guns. The amount which will be due by the Liberian Government to Senor F. F. de Moraes for the above-mentioned arms is to be deducted from duties which may become payable by him to the Republic.

FAITHFUL CONVERTS.—The Rev. J. W. David, a colored missionary of the Southern

Baptist Board to Lagos, Equatorial Africa, finds a few converts who have remained faithful for thirteen years without a shepherd or teacher. They sent messengers a ten days' journey to inquire if they could not again have a missionary. Is not this appeal irresistible? "Can a Christian imagine a little group of heathen converts meeting thirteen years under their oft-repaired thatch-shelter to read the Bible and pray for help, and not feel that they should have assistance?"

CESSION OF THE GAMBIA.—The proposed cession of the English territory upon the river Gambia to France meets with decided opposition in England. A deputation, composed of members of the Aborigines Protection Society, the Wesleyan Missionary Society, and of other bodies, lately waited upon Lord Carnarvon. The memorial presented by the deputation objects to the cession on the grounds of the smaller value of the territory ceded in return by France, of the damage the exchange would do to English merchants in trade with the natives of the Gambia, and the objections of the natives to being brought under the military rule of France. The Earl of Carnarvon, in reply, intimated the proposed transaction was merely an exchange of one strip of territory for another, and, from his point of view, it would prove advantageous to England in securing certain stations on the West Coast of Africa. He intimated that final steps should not be taken without the consent of the Parliament.

LIEUTENANT CAMERON, the African explorer, has been very cordially received in England. His journey from Lake Tanganika to the West Coast has placed him in the front rank of African explorers, as he traveled over 1,200 miles of an entirely new country, and by a course of most extensive and elaborate observations has succeeded in laying down for the first time a sound geographical basis for further exploration. Lieutenant Cameron, in the opinion of competent authorities, has established the identity of the Lualaba and Congo rivers, a most important and satisfactory result of his undertaking. In his report he speaks of the interior as being "mostly a magnificent and healthy country of unspeakable richness," in which coal, gold, copper, iron and silver ore are abundant, and where, with a wise and liberal expenditure of capital, one of the greatest systems of inland navigation in the world might be utilized.

RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY,

During the month of April, 1876.

VERMONT. (\$56.)

Rutland—Mrs. A. W. Seaver.....	\$5 00
Swanton—Dea. Harvey Stone.....	31 00
Middlebury—P. Bottell.....	5 00
Springfield—Hon. A. Woolson, \$10; F. B. Gilmore, \$3; Dr. Colbourne, \$1....	14 00
Chester—Rev. John G. Hale.....	1 00

NEW YORK. (\$94.)

Crown Point—Gen. John Hammond, \$50; E. S. Bogue, Dea. Geo. Gunnison, Mrs. C. F. Hammond, ca. \$10; Benj. Breed and wife, \$5; C. P. Forbes, \$3; J. W. Wyman, \$2; Isaac Spalding,	
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Mrs. Howe, Cash, W. D. Capron, ca. \$1.....	94 00
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AFRICAN REPOSITORY. (\$3.95.)

New Hampshire, \$1; Connecticut, 25 cts.; Maryland, \$2.20; Ohio, 50 cts..	3 95
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RECAPITULATION.

Donations.....	150 00
African Repository.....	3 95
Rents of Colonization Building.....	509 83

Total Receipts in April..... \$663 78

During the month of May, 1876.

MAINE. (\$79.)

<i>Waterville</i> —Prof. G. W. Keely, \$10; Pres. Robbins, \$5; Prof. M. Lyford, Wm. Jordan, D. L. Milliken, Mrs. John Ware, ea. \$2; E. R. Drum- mond, \$1.....	\$24 00
<i>Bangor</i> —George W. Pickering, \$15; Mrs. C. Humphrey, N. Kittredge, L. S. Rowe, Mrs. E. H. Prentiss, S. G. Stickney, E. S. Coe, J. W. Veazie, Geo. H. Neibuhr, ea. \$5.....	55 00

VERMONT. (\$27.67.)

<i>Burlington</i> —Mrs. Mary L. Fletcher, Miss Mary M. Fletcher, ea. \$10; Horace Wheeler, \$5; Individuals, \$2.67.....	27 67
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MASSACHUSETTS. (\$16.)

<i>Andover</i> —F. L. Church, \$5; Prof. E. C. Smyth, \$1.....	6 00
<i>Concord</i> —William Munson.....	10 00

CONNECTICUT. (\$143.)

<i>Hartford</i> —George Beach, James Good- win, R. Mather, ea. \$10; Dr. E. K. Hunt, Mrs. T. Wadsworth, Mrs. E. M. Jarvis, Prof. W. Thompson, ea. \$5; Prof. M. B. Riddle, \$2.....	52 00
<i>New Haven</i> —Atwater Treat.....	5 00
<i>New London</i> —Misses Lockwood, Mrs. Lydia Learned, ea. \$10; Daniel La- tham, Asa Otis, Mrs. N. Billings, ea. \$5; Miss Rainey, \$3; Miss L. W. Weaver, \$1.....	39 00
<i>Norwich</i> —James L. Hubbard, \$15; D. W. Coit, Dr. Charles Osgood, ea. \$10; W. P. Greene, Mrs. Gen. Williams, ea. \$5; Mrs. J. W. Huntington, \$2.....	47 00

NEW YORK. (\$150.)

<i>New York City</i> —Yates & Porterfield, \$100; Miss Mary Bronson, \$25; Mrs. Ellen Couch, F. R. Rives, ea. \$10.....	145 00
<i>Brooklyn</i> —Robert E. Anthony.....	5 00

NEW JERSEY. (\$200.)

<i>Morristown</i> —Wm. L. King, \$100; Thos. Nast, \$10; Isaac N. Noyes, H. O. Marsh, Mrs. Geo. Vail, ea. \$5.....	125 00
<i>Trenton</i> —P. P. Dunn, B. Gummere, ea. \$10; Mrs. T. J. Stryker, John S. Chambers, ea. \$5.....	30 00
<i>Camden</i> —Judge Woodhull, \$20; Dr. J. V. Schenck, P. L. Voorhees, Mrs. F. W. Steele, R. Bingham, Thomas Mc- Keen, ea. \$5.....	45 00

PENNSYLVANIA. (\$1.)

<i>Meadville</i> —G. J. Abbot.....	1 00
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LOUISIANA. (\$50)

<i>New Orleans</i> —J. H. D., for passage to Liberia.....	50 00
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AFRICAN REPOSITORY. (\$1.50.)

Massachusetts, \$1; North Carolina, 50 cts.....	1 50
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RECAPITULATION.

Donations.....	616 67
African Repository.....	1 50
Rents of Colonization Building.....	171 08
Passage to Liberia.....	50 00

Total Receipts in May..... \$839 25

During the month of June, 1876.

NEW HAMPSHIRE. (\$67.60.)

<i>Ringe</i> —Cong. Ch. Coll., \$10; Meth. E. Ch. Coll., 3.60.....	13 60
<i>Manchester</i> —Hon. G. W. Morrison, \$10; Mrs. Wm. Richardson, Phineas Ad- ams, ea. \$5; Dea. P. K. Chandler, \$2; Dea. A. H. Daniels, J. R. S., ea. \$1; Hanover St. Cong. Ch., to con- stitute Rev. — a Life Member, \$30.	54 00

VERMONT. (\$37.83)

<i>Burlington</i> —Additional.....	37 83
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NEW YORK. (\$160.)

<i>New York City</i> —Mrs. F. F. Chrystie....	10 00
<i>Poughkeepsie</i> —Mrs. M. J. Myers, \$30; S. M. Buckingham, \$25; Henry L. Young, \$20; Dr. E. L. Beadle, Wm. C. Sterling, George Innis, ea. \$10; Dr. H. D. Varick, \$2.....	107 00

<i>Trumansburg</i> —Hermon Camp, \$20; D. S. Briggs, L. H. Owen, Dr. Talmage, Mrs. Joseph Bradley, ea. \$1; E. C. Seymour, E. A. Seymour, ea. 50c.....	25 00
<i>Ithaca</i> —Mrs. J. P. McGraw, \$10; M. J. Woodruff, \$5; Wm. J. Stevens, \$2; Joseph Esty, \$1.....	18 00

AFRICAN REPOSITORY. (\$9.)

Maine, \$3.50; Rhode Island, \$5; Penn- sylvania, 50c.....	9 00
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RECAPITULATION.

Donations.....	265 43
African Repository.....	9 00
Rents of Colonization Building.....	163 09

Total Receipts in June..... \$437 52

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African Repository

Princeton Theological Seminary-Speer Library



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